

The Sunrise of the Soul—A Poem, Delivered during the Commencement Exercises of the University of Mississippi, Thursday, June 23d, 1860.

BY JAMES L. GOODLOE.

Tis a calm, a blooming, sunny land,
And silver streams wash its golden sand,
Where waves live, where waves live,
When they have lost their fire;
And carried to fill the sandy air,
There is a place where calm and holy strand
Holds the entrancement of the Eucharist's wand,
And nigh a sacred hymn,
Which wreath hands inspire,
Throws out its symphonies to greet the fair.

It is in this joyful place the airy lists
Sing to the voice and hills their gentle trysts;
Ah! glad soul union,
Pure and sweet communion,
A meeting in the Harbors of souls!
Then the sad heart is peering through the mist,
And asking to be gone, importunate, insists:
"Remoaning eyes upon me, and I will not stir,
Which Heaven can never spurn,
To go and wander in the home of souls."

There is a land, a woe and desert place,
Where grieving hearts wear smiles upon the face,
Here nature, green and bright,
Then winter, chill and white,
Like the cold freezing of a poplar's stem,
Breaks on the path of man, and leaves the trace
Of joy, or sorrow, with the human race.
Comes a soft ray of light,
Comes a cold hand to brighten,
Eternal discord, where but peace should be.

At eventide of life, when fair lights break
Upon us from a hidden sun, and wake
Within us sounding notes,
Than ever came before,
From all life's fiery thoughts and strong desires,
There comes a calm, which death can never share,
And there's no void within to call and ache,
But of his heart's true,
Man rests upon his God,
To wait the lighting of celestial fire;

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The Druses.

[At the present juncture, when the sympathies of the Christian world are so painfully excited in behalf of the victims of the recent massacres in Syria, the following account of the chief actors in those bloody scenes may be interesting to our readers.—Ed. Int.]

From the National Intelligencer.

Who are the Druses?—They are principally a sect of the Mohammedans, existing only in Syria. Their name is derived from Darazi, or Darsi, who, as early as 1010, came as a missionary to them from an offshoot of the Moslem stock. Singularly enough the Druses disavow any belief in the peculiar doctrines of the man whose name they bear, and do not hesitate to call him a heretic, and look upon the title of "Druse," as a stigma. They themselves trace their origin as a religious sect to Hama, a wandering fanatic, who, in 1020, persuaded Hakem, a Caliph of Egypt to declare himself a manifestation of God.—Although the Caliph was soon assassinated, Hama continued to propagate his theory in Syria, and, with one of his followers, Moktana Bohr-eddin, wrote a sacred book embodying his teachings. According to his intention only the Druse priesthood were to see this volume, and no revelation was to be made until the second advent of Hakem, who was to appear on earth again with his master Hama; this being, probably, an idea suggested by Christian dogmas. This sacred book, the sacred writings were not, however, observed, and copies of the work are now in the great libraries at Paris, Vienna, the Vatican, Leyden, and the Bodleian Library at Oxford. It has been translated into French, from which it appears that the characteristic dogma of the sect is the unity of God's being; indeed, the Druses call themselves Unitarians. They maintain that God is incomprehensible, inexorable, pure, the essence of pure life, and can be known to his accepted children through human manifestations only. Ten times has the deity thus appeared in Africa and Asia, the last manifestation having been in the person of Hakem, in Egypt. Hakem left the care of the faithful to five principal ministers, who are to direct them till his return. Chief of these ministers is Hama, who enjoys the high title of "Universal Intelligence." And here is inserted in the Druse faith—to give it the popular name—a doctrine so much like that held by the Christians that it can be no mere coincidence, but rather proves the imitative powers of the founders of the Druse theology. They declare the first born of the Deity was a spirit of intelligence, which was first incarnated in Hama, who is the same as the Christ of the Arian theory. To Hama was confided the creation of the world, and from him comes all wisdom and truth, while through him only does the Lord communicate with the human family. This is simply the corrupted version of the great Christian doctrine of incarnation and mediation.—There is a complicated system of priesthood maintained by the Druses, who, like the followers of Mohammed, embody in their religion many of the traditions and personages of the Old Testament. There is a Satan, or Ismael, as he is called, who first introduced sin into the world.

In regard to free-will the Druse theology maintains that the length of a man's life is foreordained, but not his individual acts.—They believe in the transmigration of souls, and say that the soul of Ismael was once in John the Baptist, and still earlier in Elijah, while that of Hama dwelt in the body of Jesus. Yet, while acknowledging that Jesus once existed, they do not think that he was in any way Divine, as the individual soul which lived in him and in many others did not receive divine power till it reached the body of Hama. The Druses do not extend their transmigration doctrines so far as to allow that human souls ever exist in the forms of animals. They think that the souls of men go on, inhabiting different bodies—with the exception of a very few, whose excellence permits them to exert a pure spirit—until the resurrection day, when the faithful will be resolved for eternity into spiritual beings, but by far the greater portion of mankind will be annihilated.

If the Druses lived up to the seven commandments in which they express their moral laws, they would not be so dreaded and cruel a people, for murder, theft, covetousness and cruelty are prohibited as special crimes, and chastity, honesty, meekness, and mercy are regarded as high virtues—so high, unfortunately, that the present Druse generation cannot reach them. The men have but one wife each, the form of government is patriarchal, different tribes have a Sheikh, and agriculture is carefully attended to. No marriages are contracted outside of the sect, and the Druses adhere tenaciously to their religious traditions. All the male population is trained from youth to serve in war, and the Druses have more than one revolted against the Turkish Government, which holds nominal sway over them. Yet, of late years, they have been regarded as a peaceful and quiet people, and were disabusing their neighbors of the traditional opinions as to their ferocity and cruelty, until the great Christian massacre this summer proves that their unenviable notoriety was not without a just foundation.

With so many features in their own approximation to the Christian religion, it appears somewhat strange that the Druses should manifest such fiendish barbarity as they have recently done. But to them, strong monotheists as they are, the doctrines of polytheism are peculiarly repulsive. In the ceremonies of the Greek and Roman churches they perceive what they think to be a worship of more than one God; they do not comprehend the relations of the three persons in the Trinity, and especially fail to understand the interpretation of the material symbols held in such veneration in those churches. The Protestants of Syria, whose religion does not present these features, would probably share better if the Druse understood more about them; but the Protestants, as well as the Greeks and Catholics, all come under the general head of Christians, and as such fall beneath the indiscriminating fury of these fanatics.

A Journey Under Paris.

A CORRESPONDENT of a Swedish journal furnishes an interesting account of a subterranean voyage made through one of the admirably constructed sewers of Paris. The boat which conveyed the party was reached by descending a flight of steps to the depth of about forty-five feet. The boat, a flat-bottomed affair, was lighted by four lamps. The sewer is an archway, fifteen feet high, and of equal breadth, with a ditch or canal about ten feet wide wherein all the dirt and filth of Paris is carried away. On the other sides are sidewalks which, together, are about four feet wide. The whole is built of white sandstone, and is kept remarkably neat and clean. No stench or bad smell was perceptible. The denser portion of the filth is carried away through large drains beneath the sidewalks. The sidewalks are excellent and exhibit no signs of dampness, while the walls of the archway are kept whitewashed, and are at all times as white as the driven snow. The structure possesses the properties of an immense speaking tube, the workmen being able to converse at the distance of two miles from each other. The echo is very lasting and strong. The fabric is said to be built after a model of the catacombs of Rome, aided by all the latest improvements. On both sides, at about two hundred yards distance from one another, are openings through which the workmen can ascend by means of permanent ladders, in case a sudden minor should cause the water to rise over the sidewalks, which is, however, of rare occurrence. The contents of the sewer flow into the river Seine, and the current is sufficient to carry the boats along with considerable velocity. Large reservoirs are constructed at intervals, into which the water can be turned for a short time, in case it should be necessary to have the canal dry for a little while. The whole work was completed in two years. Besides the main canal, there are many minor ones constructed under the principal streets, all of which can be made to communicate with one another. These admirable underground works are accessible from the Louvre, the Tuilleries, and from all the barracks, and should the Parisians take a notion to barricade the streets in any part of the city, the Imperial Government might at short notice, and without any person being aware of it, transport troops, and if there is time to make use of the reservoirs, so can cavalry be transported in the same way.—There is an end to shooting of the soldiers from the windows, and a revolution in Paris will soon only be remembered among the things that have been, never to occur again. Through these underground passages a prisoner can easily be taken from the Louvre to the Seine without attracting attention, and thence sent off by railway, which is near at hand. The splendid system of sewerage was one of the pet schemes of the first Napoleon. [National Intelligencer.]

A New Study for Girls.

ARCHBISHOP HUGHES said a very sensible thing in his address, a few days since, to the young ladies of the Mount Saint Vincent Academy, a Catholic school for girls in New York. After complimenting the young girls as angels, in a style rather exuberant for a man who, ex-officio, has no right to know much about the angels of this world, the good Bishop said he intended before another year to arrange with the sisters teaching the school for the introduction of a new branch of study into the academy; it was going to have the young ladies taught the science of cuisine. He said every young lady, though she be a queen's daughter, ought to know the art of housekeeping; even if she does not need to practice it she should understand it, for it may happen some day that her cook will dismiss her, and what a predicament she would be in then. At the end of another year, if his purse was long enough, he would give a gold medal of fifty dollars in value to the young lady who should write the best essay upon this new branch of academic study. The Bishop said he did not mean that the girls should study the theory merely of cuisine, but each scholar should have the opportunity to learn it practically in the kitchen.

We suppose the Bishop intended something more than a good joke, and that he would be glad to see the girls in the schools under his supervision trained to some proper knowledge of housekeeping. Protestant girls need instruction in this science quite as much as Catholic girls. It used once to be considered essential that a young woman should be indoctrinated in all the mysteries of the kitchen before coming to marriageable age. Now the daughters of people in moderate circumstances grow up and assume the responsibilities of a family without the slightest idea how to make good bread or even a decent cup of coffee. Everything has to be trusted to an ignorant and indifferent servant girl, and with an expenditure sufficient to secure luxurious living, everything comes to the table stale, insipid, and indigestible. Many a man of means fumes harder than his neighbor who lives by day's work, but who has a wife who knows how to cook.

The perversion of the good things of Providence in this country by bad cookery is monstrous. It is one of the great sins of the day, calling for reform. There are hundreds of families spending freely for table supplies who have not the least idea what a good, palatable meal is. All the West abounds in the most tender and delicious beef, and yet there is not one Western man in ten who knows the flavor of beef. He has always eaten it fried up to the consistency of sole leather in salt pork fat. If he should eat a steak properly cooked he would be overwhelmed by a new sensation. In coffee the sin against nature is still worse. There are not probably twenty public houses in the Union where real coffee has ever been made. Even if the peas, the chicory, and other mixtures are avoided, the coffee is so concocted as to be of the color and consistence of thin mud, and all the cream in the world will not bring it to the lively golden hue and delicious flavor that distinguish genuine coffee. We should like to send a woman we know on a mission to instruct all the cooks in America in the sublime art of making coffee. She might do more for human progress in that way than by teaching the Assembly's catechism to the Hottentots, or by going round the country in bloomers to lecture on women's rights. The woman who can make good coffee and bread, and cook a steak right, has got the essentials of the art of cuisine in her, and may be trusted to perfect herself in all the minor details. The puddings, the pastry, and the fancy work are all easy after the great first principles are mastered.

This may seem a waste of words over a small matter to those who affect to despise the vanities of this life, but we believe no greater benefit could be conferred upon American women and girls than to instruct them in the culinary art. The comfort and health of every family is greatly dependent upon the wisdom and skill exercised in the kitchen. Hence we go in, with Bishop Hughes, for the introduction of the theory and practice of cuisine into the schools for girls, unless their mothers will drop all false notions on the subject, and teach them themselves at home. But, either at home or at school, let the girls be taught how to cook.—Springfield (Mass.) Republican.

A Sunk Story—A Man Charmed.

The Syracuse Standard, after referring to the stories of snake charming circulating in the papers, says:

"We hear of a more singular case where a snake charmed a whole nest full of birds, and when by accident the man stepped between the birds and the snake, the man was charmed himself, and unable to move until friends interfered and broke the snake's back and the charm at the same moment.—A few days since, while Mr. Northrop and several friends, connected with the Central Road, were examining the bridges on the road, to ascertain whether they were safe or not, the whole party passed under a bridge, on one of the abutments of which a bird had built her nest. A large black snake lay on the stones, opposite the nest, charming the birds, when Mr. Northrop passed between the snake and the birds. The charm was so strong that the moment he caught sight of the snake he stopped involuntarily, and stood perfectly motionless until his friends, discovering his position, approached and killed the reptile, and relieved Mr. Northrop of the birds from their unpleasant predicament."

PARSON CHEEVER DETECTED IN A "FELT."—The New York Times says: "Two of the former officers of Rev. Dr. Cheever's church add their explicit testimony to the truth of the statement, which he has publicly contradicted, to the effect that during the whole course of his anti-slavery denunciations he permitted a slaveholder to remain a member of his church. Their evidence on this point is direct and unmistakable. They assert that the fact was known to them and to many other members of the church, and that Dr. Cheever himself was perfectly aware of the views and relations of the slaveholding member in question, and repeatedly disclaimed all intention of referring to her in his denunciations of slaveholders. Here is a clear and explicit issue of personal veracity between Dr. Cheever and a number of members of his church, known to the community as men of character. His position in the matter is certainly unenviable."

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June 29, 1860—1-3-4.

Notice.

To Messrs A. Foulkes and his husband William

Foulkes, Mary Foulkes and her husband H. H.

Rockwell, and John W. Hewitt, distributees of Wil-

son T. Hewitt, deceased.

YOU are cited to appear before the Probate Court

of the County of Lafayette and State of Missis-

sippi, on the fourth Monday of July next, to show

cause, if any you can, why the final account of R. G.

Hewitt, Administrator, do binds you, of the estate of

William T. Hewitt, deceased, should not be audited and

allowed.

E. D. MOORE, Clerk.

June 6, 1860—1-4-5.

Notice.

To Messrs A. Foulkes and his husband William

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William T. Hewitt, deceased, should not be audited and

allowed.

E. D. MOORE, Clerk.

June 6, 1860—1-4-5.

Administrators Notice.

WHEREAS, letters of administration on the es-

tate of Caleb Browning, deceased, were granted

to the undersigned at the last May term of the

Probate Court of Lafayette County, State of Missis-

sippi; Now all persons having claims against the es-

tate of said decedent, are hereby required to exhibit

the same within the time prescribed by law, or the

same will be barred.

JOSHUA BROWNING Adm'r.

June 6, 1860—1-4-5.

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versity of Mississippi, or to the Hon. Jacob Thompson,

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The following are the titles of a few of his own

publications:—

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